

whether it was the encouragement of the good or the antagonism of the evil. Let our ministry lift up the voice against the vices that have the permission and protection of the State. Let them emphasize the unwisdom and the iniquity of all compromises and partnerships with evil-doers. Let them be ready to accept the consequences of standing out against the policies of those to whom expediency is more than principle. And particularly with reference to the liquor question, which is by all odds the burning question of today, let them stand as one against every recognition of the traffic as in any true sense legitimate. Of course it means obloquy; but better obloquy than obliquity. Never yet did any worthy effort for the uplifting of the race get under way without a measure of persecution, first in the word and then in the act. Jesus Christ was called a heretic and a demoniac before lifted upon the cross. Paul was called "mad" before he laid down his life at Rome. The earliest recipients of the Spirit of the ascended Lord were thought "drunk" by those who saw and heard them. The reformers were anathematized and cast out of the Church as members of the synagogue of Satan. The early Abolitionists were called "fanatics" and "fools" for their devotion to the very cause for which men were ready to lay down their lives by the hundreds of thousands in after time. Let our preachers, therefore, not be afraid to stand up for the right against the wrong in their pulpits, whoever may be touched or however they may be reproached. "If ye be reproached for the name of Christ, the king of rightness, blessed are ye." So He Himself has said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." Wendell Phillips told the truth in regard to the sphere of the pulpit when he said:

"The pulpit should use its opportunities for the training of the community

in the whole encyclopædia of morals—social questions, sanitary matters, temperance, labor, the condition of women, slavery, the nature of government, responsibility to law, the right of the majority, how far the minority may yield to the majority, health—the entire list. For all these are moral questions, living questions, not metaphysics, not dogmas. The pulpit is not built up of mahogany and paint. It is the life of earnest men, the example of the community, a forum to unfold, broaden, and help mankind. With such as the pulpit, men will be drawn to it as they are to the press, by felt want."

L. Y. S.

Simply a Suggestion.

THE papers bring us the news that some of the eminent representatives of the people of New York State in the Assembly are advocating the adoption of the license system with reference to "houses of ill-fame." Protests are being circulated by the officials of the Women's Christian Temperance Union for the signing of those who are opposed to the measure. But with what reason? Is not New York a State that believes in the licensing of evils? Do not many of those who are engaged in the work of the ministry uphold the system? Are not some of the readers of *THE HOMILETIC REVIEW* in favor of this method of suppressing the great crime of drunkard-making? Why, then, protest against this new expression of the popular faith? Why not rather impose the same conditions and restrictions upon those who engage in the business for which license is now sought that are imposed upon those who are permitted to sell liquor? Let us demand that those who take out these licenses shall give certificates of good moral character, signed by some of their respectable neighbors; that they shall close all their doors but the back ones on the Sabbath; that they shall not keep open house after 1 A.M. during the week days, etc. So we may hope in